

Das Mirakelbuch Historische Erzählungen Aus Dem W

Bücherkunde zur Geschichte der Rheinlande Max Bär.1920

Jahrbuch des Historischen Vereins für Mittelfranken .1967

Verhandlungen des Historischen Vereins für Niederbayern Historischer Verein für Niederbayern.1974

Sagen aus dem Land an Rhein und Sieg Helmut Fischer.2012

Jahresberichte für deutsche Geschichte. Neue Folge. Band 3/4, Jahrgang 1951/52 Fritz Hartung.2022-10-03

Österreichs Gnadenstätten in Kult und Brauch Gustav Gugitz.1955

Mitteilungen zur Geschichte der Medizin der Naturwissenschaften und der Technik... .1916

Kultur und Alltag in der frühen Neuzeit Richard van Dülmen.1999

Beiträge zur bayerischen Kirchengeschichte .1917

Annalen des Historischen Vereins für den Niederrhein, insbesondere das alte Erzbistum Köln Historischer Verein für den Niederrhein, insbesondere das Alte Erzbistum Köln.1988

Zeitschrift des Historischen Vereines für Steiermark Historischer Verein für Steiermark.1977 Ubersicht über die vom 1. ja nner ... 1912-1. Juli 1914 erschienene literatur zur steirischen Heimatkunde included in v. 10-12.

Catholic Reform in the Age of Luther Christoph Volkmar.2018-01-09 In his portrait of Duke George of Saxony (1471-1539) Christoph Volkmar offers a fresh perspective on the early Reformation in Germany. Long before the Council of Trent, this book traces the origins of Catholic Reform to the very neighborhood of Wittenberg.

Art and Architecture of Late Medieval Pilgrimage in Northern Europe and the British Isles .2022-07-18

Miracles and the Miraculous in Medieval Germanic and Latin Literature Karin E. Olsen, Antonina Harbus, Tette Hofstra.2004 Dedicated to the miraculous side of the Germania Latina nexus, the essays in this collection treat cultural appropriation in saints' lives and other religious texts derived from Latin traditions and transmitted through medieval Germanic vernaculars. Miracle stories were appealing narratives which travelled well but were usually adapted for their new audiences to reflect localised interests. Approaching this recontextualisation from historical, theological and literary points of view, the contributions pay particular attention to the way the miraculous is retained and refashioned in Latin texts and vernacular redactions from Anglo-Saxon England, Iceland and the Continent.

Believe Not Every Spirit Moshe Sluhovsky.2008-11-15 From 1400 through 1700, the number of reports of demonic possessions among European women was extraordinarily high. During the same period, a new type of mysticism—popular with women—emerged that greatly affected the risk of possession and, as a result, the practice of exorcism. Many feared that in moments of rapture, women, who had surrendered their souls to divine love, were not experiencing the work of angels, but rather the ravages of demons in disguise. So how then, asks Moshe Sluhovsky, were practitioners of exorcism to distinguish demonic from divine possessions? Drawing on unexplored accounts of mystical schools and spiritual techniques, testimonies of the possessed, and exorcism manuals, *Believe Not Every Spirit* examines how early modern Europeans dealt with this dilemma. The personal experiences of practitioners, Sluhovsky shows, trumped theological knowledge. Worried that this could lead to a rejection of Catholic

rituals, the church reshaped the meaning and practices of exorcism, transforming this healing rite into a means of spiritual interrogation. In its efforts to distinguish between good and evil, the church developed important new explanatory frameworks for the relations between body and soul, interiority and exteriority, and the natural and supernatural.

“Das” historisch-politische Buch Günther Franz.1953

Annalen des Historischen Vereins für den Niederrhein, insbesondere das Alte Erzbistum Köln Historischer Verein für den Niederrhein, insbesondere das alte Erzbistum Köln.1970

Marienberger Osterspiel - Oberdeutsche Bibeldrucke Kurt Ruh,Gundolf Keil,Werner Schröder,Burghart Wachinger,Franz Josef Worstbrock,Christine Stöllinger-Löser.2011-04-20 Die deutsche Literatur des Mittelalters. Verfasserlexikon: Band 6 Marienberger Osterspiel - Oberdeutsche Bibeldrucke.

Annalen des Historischen Vereins für den Niederrhein, insbesondere die alte Erzdiözese Köln .1996

Pietas Austriaca Anna Coreth.2004 Pietas Austriaca is a path-breaking study of the relationship between religious beliefs and practices and the Habsburg political culture from the end of the medieval period to the early twentieth century. In this seminal work, originally published in 1959, Anna Coreth examines the ways that Catholic beliefs in the power of the Eucharist, the cross, the Virgin Mary, and saints were crucial for the Habsburg ruling dynasties in Austria and Spain. Coreth analyzes how leading Habsburg rulers in the early modern period, such as Rudolf I; Ferdinand I, II, and III; Maria Theresa; and Joseph II, used Catholic sacraments, rituals, and symbols to create a sense of identity and political purpose for their far-flung possessions in Europe. She further demonstrates how this Catholic culture drew on earlier models of pious Catholic rulers, especially the memory of Rudolph, and discusses the importance of this particular brand of Catholic piety in the confrontation with Protestantism in the Counter-Reformation period and in the encounter with the Muslim Turkish Empire. Coreth extends her study to discuss the myriad ways that this religious culture continued to influence Austrian society in the nineteenth and twentieth centuries. Pietas Austriaca is a tour de force that combines expert social, cultural, gender, and intellectual analysis of the political and religious landscape of one of Europe's most important empires and leading dynastic houses.

Blätter für deutsche Landesgeschichte .1909

Routledge Library Editions: 19th Century Religion Various Authors.2021-07-09 Reissuing works originally published between 1973 and 1997, Routledge Library Editions: 19th Century Religion (18 volumes) offers a selection of scholarship covering historical developments in religious thinking. Topics include the origin of Catholicism in America, sexual liberation and religion in Europe, and the emergence of Atheism in Victorian England. This set also includes collections of sermons and essays from some of the most influential preachers of the nineteenth century.

Das Mirakelbuch. Historische Erzählungen aus dem Westerwald Michaela Abresch.2012-04 'Eng drängten sich die Buchstaben aneinander, nur selten gab es Durchgestrichenes und es war eine saubere, gleichmäßige Handschrift, wie man sie nur durch regelmäßiges Üben erhielt. Das Papier knisterte, als sie die übrigen Seiten durch die Finger gleiten ließ. Bis zur Hälfte war das Buch beschrieben. Da sie sich vom letzten Eintrag den größten Aufschluss erhoffte, beschloss sie zunächst dort weiter zu lesen. Mit der flachen Hand strich sie über die Falz. Dabei bemerkte sie gleich, dass sich das Schriftbild von jenem im ersten Eintrag unterschied. Ungleichmäßig, fehlerhaft schienen die Worte hingeworfen, beinah, als seien sie in größter Eile oder unter erschwerten Umständen geschrieben worden ...' Ein geheimnisvolles Mirakelbuch in den Habseligkeiten eines stummen Mädchens ... Wolfsspuren im frisch gefallenem Schnee ... ein ausgesetzter Säugling vor der Klosterpforte ... ein blutiger Dolch, von der Tochter des Burgherrn im Wald verscharrt ... Zwölf historische Geschichten, eingebettet in die waldreichen Hügel des Westerwaldes, erzählen von Liebe und

Verlust, Angst und Mut, Sehnsucht und Verzweiflung. Sie entführen ihre Leser in die mittelalterlichen Städtchen des Westerwaldes, auf die Bergfriede einstiger Burgen, hinter die Pforten von Klöstern und Kapellen. Und am Ende einer jeden Erzählung ist man sich plötzlich nicht mehr sicher, ob sich das soeben Gelesene nicht tatsächlich in jenen Tagen zugetragen haben könnte ...

Volkskunde als historische Kulturwissenschaft: Geschichte und Geschichten : Weltvermittlung durch narratives Verständigen Wolfgang Brückner.2000

A History of Madness in Sixteenth-Century Germany H. C. Erik Midelfort.1999 This magisterial work explores how Renaissance Germans understood and experienced madness. It focuses on the insanity of the world in general but also on specific disorders; examines the thinking on madness of theologians, jurists, and physicians; and analyzes the vernacular ideas that propelled sufferers to seek help in pilgrimage or newly founded hospitals for the helplessly disordered. In the process, the author uses the history of madness as a lens to illuminate the history of the Renaissance, the Reformation and Counter-Reformation, the history of poverty and social welfare, and the history of princely courts, state building, and the civilizing process. Rather than try to fit historical experience into modern psychiatric categories, this book reconstructs the images and metaphors through which Renaissance Germans themselves understood and experienced mental illness and deviance, ranging from such bizarre conditions as St. Vitus's dance and demonic possession to such medical crises as melancholy and mania. By examining the records of shrines and hospitals, where the mad went for relief, we hear the voices of the mad themselves. For many religious Germans, sin was a form of madness and the sinful world was thoroughly insane. This book compares the thought of Martin Luther and the medical-religious reformer Paracelsus, who both believed that madness was a basic category of human experience. For them and others, the sixteenth century was an age of increasing demonic presence; the demon-possessed seemed to be everywhere. For Renaissance physicians, however, the problem was finding the correct ancient Greek concepts to describe mental illness. In medical terms, the late sixteenth century was the age of melancholy. For jurists, the customary insanity defense did not clarify whether melancholy persons were responsible for their actions, and they frequently solicited the advice of physicians. Sixteenth-century Germany was also an age of folly, with fools filling a major role in German art and literature and present at every prince and princeling's court. The author analyzes what Renaissance Germans meant by folly and examines the lives and social contexts of several court fools.

Der Geschichtsfreund .2004 Tell-bibliographie umfassend I. die Tellsage vor und ausser Schiller (15.-20. jahrhundert) sowie II. Schillers Tell-dichtung (1804-1906) Von dr. Franz Heinemann: v. 61 (1906) p. 1-188 (also published separately by K. J. Wyss in Bern, 1907).

From Sin to Insanity Jeffrey Watt.2018-09-05 In the broadest treatment yet of suicide in Europe during the period 1500-1800, 11 authors combine elements of social, cultural, legal, and intellectual history to trace important changes in the ways Europeans experienced and understood voluntary death. Well into the seventeenth century, Europeans viewed suicide as a terrible crime and an unforgivable sin resulting from demonic temptation. By the late eighteenth century, however, suicide was rarely subject to judicial penalties, and society tended to blame self-inflicted death on insanity rather than on the devil. *From Sin to Insanity* shows that early modern Europe witnessed nothing less than the birth of modern suicide: increasing in frequency, self-inflicted death became decriminalized, secularized, and medicalized, viewed as a regrettable but not shameful result of reversals in fortune or physical or mental infirmity. The ten chapters focus on suicide cases and attitudes toward self-murder from the fifteenth to the early nineteenth centuries in geographical settings as diverse as Scandinavia and Hungary, France and Germany, England and Switzerland, Spain and the Netherlands.

Count and Bishop in Medieval Germany Benjamin Arnold.2016-11-11 In this examination of the functions of lordship in a medieval society, Benjamin Arnold seeks answers to some of the most fundamental questions for the period of political and institutional history: How did the lords

maintain control over the people, land, and resources? How was their rule sustained and justified? Arnold chooses to analyze the Eichstätt region, an area on the borders of three major German provinces: Bavaria, Franconia, and Swabia. The region was the geographical and political dimension within which succeeding bishops, with great tenacity and inventiveness, survived the threat of dominion by their secular neighbors, the counts. The bishops of Eichstätt were able to emerge with a durable territorial structure of their own, which they succeeded in recasting, between 1280 and 1320, into a credible and long-lasting principality. Modern ideas of political progress, Arnold contends, tend to be unfair to medieval institutions that have not left easily recognizable descendants. He argues that it would be more prudent to observe in the territorial fragmentation of Germany not the triumph of chaos but the outcome of a reasonably orderly social and legal process that provided alternative institutions to those of a centralized or national monarchy.

Mitteilungen zur Geschichte der Medizin und der Naturwissenschaften .1916

Mitteilungen des Instituts für Österreichische Geschichtsforschung .1975

Jahrbuch des Vereins für Augsburger Bistumsgeschichte e. V. .1979

Wondrous in His Saints Philip M. Soergel.2018-07-10 At the close of the sixteenth century, despite Protestant attempts to discourage popular devotion to saints and shrines, the Roman Church in Bavaria initiated a propagandistic campaign through the publishing of pilgrimage books and pamphlets. Philip Soergel's cogent exploration of this little-known pilgrimage literature yields a vivid portrait of religion before, during, and after the Reformation and Counter-Reformation. These advertisements, combining testimonies of miracles with fantastic legends about shrines, fueled the conflict between Catholics and Protestants and helped shape a distinctive Catholic historical consciousness. Soergel stresses the power of the printed word as a defense of traditional authority, testing other historians' assertions about the neglect of printing and literacy in the Counter-Reformation. This title is part of UC Press's Voices Revived program, which commemorates University of California Press's mission to seek out and cultivate the brightest minds and give them voice, reach, and impact. Drawing on a backlist dating to 1893, Voices Revived makes high-quality, peer-reviewed scholarship accessible once again using print-on-demand technology. This title was originally published in 1993.

Handbuch der historischen Buchbestände. Wien. [Teil 2] Helmut W. Lang, Wilma Buchinger Karen Kloth Helmut W. Lang Konstanze Mittendorfer.

Kultur und Alltag in der frühen Neuzeit: Bd. Das Haus und seine Menschen 16.-18. Jahrhundert Richard van Dülmen.1990

Zeitschrift des Historischen Vereines für Steiermark .2007

Jahrbuch der historischen Forschung in der Bundesrepublik Deutschland .1984

Volkskunde als historische Kulturwissenschaft: Frömmigkeit und Konfession : Verstehensprobleme, Denkformen, Lebenspraxis

Wolfgang Brückner.2000

Zwischen Tradition und Kritik Stefan Benz.2003 Die frühneuzeitliche Geschichtsschreibung und -forschung im Heiligen Römischen Reich wurde größtenteils von katholischen Autoren getragen, die bislang in der Forschung noch nicht zusammenfassend gewürdigt wurden. Die Arbeit zeichnet daher, aufbauend auf einer Erfassung aller Historiker zwischen Brügge und Prag, Wien und Münster, das Milieu, die Arbeitsbedingungen, die Publikationsmöglichkeiten, die Rezeption und den ideellen Hintergrund der Gelehrten nach. Ein Teil analysiert die gegenreformatorischen Historiker, die sich besonders mit dem deutschen Mittelalter und der Reichskirche auseinandersetzen, um die Angriffe der Reformatoren abzuwehren. Weitere Teile behandeln die späthumanistische Geschichtsschreibung mit ihrer rhetorischen und landesgeschichtlich-patriotischen Orientierung und die höfische Geschichtsschreibung, wobei der Kaiserhof und Österreich sowie Bayern im Mittelpunkt stehen. Ein abschließendes

Kapitel beschreibt Möglichkeiten und Grenzen historischer Arbeit katholischer Gelehrter überhaupt.
Deutscher Katholizismus im Umbruch zur Moderne Wilfried Loth.1991
Forschungen zur Geschichte Bayerns .1904

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